

C I T T
A N D
B U M P K I N,
I N A
D I A L O G U E
Over a *POT* of *ALE*,
Concerning Matters of
R E L I G I O N
A N D
G O V E R N M E N T.

The First Part.

The Fifth Edition.

By *R. L.* [*Estrange*]

L O N D O N,

Printed for *Joanna Brome*, at the *Gun*, at the West
End of *S. Paul's*. 1681.

Г Т Д

д и а

А И С М Н Г

Г И

С П О Д А Г Т О

С П А Г Т О

Очаровательные

Истории

д и а

А И С М Н Г Т О

С П А Г Т О

с

Истории

CITT and BUMPKIN,

In a DIALOGUE, &c.

Citt. O that you would know, *First*, how we manage'd the Petition; and *Secondly*, how it came to miscarry.

Bum. Those are the two Points, Citt; but first take off your Pot, and then tell your Story: you shall have mine afterwards.

Citt. There was no way, you must know, to carry the business clear, without getting a *Vote of Common-Council* for the to promote Petition; and so making it an *Act of the City*: And in order to the Petitions, this End, we planted our Committees every where up and down, from *Algate* to *Temple-Bar*, at convenient distances; some few of them in *Taverns*, but most at *Coffee-houses*; as less liable to suspicion. Now we did not call these *Meeting-Committees*, but *Clubs*; and there we had all Freedom both for *Privacy* and *Debate*: while the *Borough of Southwark*, *Westminster* and the *Surburbs*, proceeded according to our Method.

Bum. And what are these Committees now to do?

Citt. Their Commission was to procure *Subscriptions* to justify the *Right of Petitioning*, and to gain *Intelligence*: And then every Committee had one man at least in it that wrote *Short-hand*.

Bum. Well, and what was he to do?

Citt. It was his part to go smoaking up and down from one Company to another, to see who was for us, and who against us; and to take Notes of what People said of the Plot, or of the King's *Wombe*, or against this way of Petitioning.

Bum. But how came those Committees (as ye call 'em) by their Commissions?

Citt. For that, let me tell you, we had two *Grand Committees*, Two Grand that adjourn'd from place to place, as they saw occasion: But Committees, they met most commonly at *Two Coffee-houses*; the One near *Guild-hall*, the other in the *Strand*; for you mast take notice that we went on, hand in hand with our *Neighbours* in the *Mass Design*.

Bum. But you do not tell me yet who set up the Other Committees.

The Office of
the Grand
Committees.

Citt. These two *Grand Committees*, I tell you, nominated and appointed the *Sub-Committees*, gave them their *Orders*, and received their *Reports*. It was their Office more-over to digest *Discoveries* and *Informations*; to instruct *Articles*, improve *Accusations*, manage *Controversies*, defray the charge of *Intelligencers*, and *Gatherers of bands*, to dispose of *Collections*, to influence the *Anglicus's* and *Domesticks*, and fortifie those that were weak in the Faith; to furnish matter sometimes for *Narratives*.

Bum. What dost thou mean by Narratives, Citt?

Citt. They are only strange Stories; as that of the *Dragon* in *Essex*; *Earth-quakes*, *Sights in the Air*, *Prodigies*, and the like.

Bum. One would think it should not be worth their while, to busie their Heads about such Fooleries as these.

Stories of
Prodigies
startle the
Common
People.

Citt. Now this is thy simplicity Bumkin, for there is not any thing that moves the hearts of the People so effectually toward the *Work of the Lord*, especially when the *Narrative* carries some *Historical Remarque* in the Tail of it: As for the purpose, this or that happen'd in such a King's Reign; and soon after such and such troubles befell the Church and State; such a *Civil War*, such or such a *Persecution*, or *Invasion* follow'd upon it. When the people perceive once that the Lord hath declared himself against the Nation, in these Tokens of his Displeasure, the Multitude seldom fail of helping the Judgment forward.

Bum. I don't know what you call your Committees, but our *Gentry* had *their Meetings* too; and there was a great *Lord* or two among 'em that shall be *Nameless*.

Citt. We could shew you *other que's Lords* among Us, I'll assure you, than any you have; but let that pass.

Bum. You told me that your Committees were to procure Subscriptions: we were hard put to't, I'm sure, in the Country to get Hands.

The way of
getting hands
in hand about
London.

Citt. And so were we in the City, Bumkin; and if it had not been to advance the *Protestant Interest*, I'd have been torn to pieces by wild Horses, before I'd have done what I did. But extraordinary Cas'es must have extraordinary allowances. There was hardly a Register about the Town that scap'd us for *Name*: Bedlam, Bridewell, all the Parish books, nay the very Goals and Hospital;

Hospitals; we had our Agents at all Publick Meetings, Court, Church, Change. All the Schools up and down; Masters under-writ for their Servants and Children; Women for their Husbands in the West-Indies; nay we prevail'd upon some Parsons, to engage for their whole Congregation; we took in Jack-Straw, Wat Tyler, and the whole Legend of Poor Robin's Saints into our List of Petitioners; and the same Names serv'd us in four or five several Places. And where's the hurt of all this now? So long as the Cause it self is Righteous.

Bum. Nay, the thing was well enough Citt, if we could but have Several ways of getting gone through with it: And you shall see now that we were put to our Shifts in the Country, as well as you in the City; I was employ'd, you must know, to get Names at four shillings a Hundred, and I had all my Real Subscriptions written at such a distance one from another, that I could easily clap in a Name or two betwixt 'em, and then I got as many School-boys as I could, so under-write after the same manner, and after this, I fill'd up all those spaces with Names that I either Remember'd or Invented my self, or could get out of two or three Christening-books. There are a World (ye know) of Smiths, Browns, Clarks, Walkers, Woods, so that I furnish'd my Catalogue with a matter of Fifty apiece of these Sir-Names, which I Christen'd my self. And besides, we had all the Non-conformist Ministers in the Country for us, and they brought in a power of hands.

Citt. What do you talk of your Nonconformists? They do but work Journey-work to Ours. We have the Heads of all the Protestant Dissenters in the Nation, here in this Town; why, we have more Religions, Bumkin, in this City, than you have People in Petition. The Protestant Dissenters great Promoters of the

Bum. Ay, and 'tis a great blessing too, that when Professors are at so mighty Variance among themselves, there should be so wonderful an Agreement in the Common Cause.

Citt. And that's notably observ'd, Bumkin; for so we found it here. The Presbyterian got Hands of His Party; the Independent of His, the Baptist of His, the Fifth Monarchy-man of His; and so throughout all our Divisions; and we had still the most zealous man in His way, to gather the Subscriptions. And when they had compleated their Roll, they discharged themselves as naturally into the Grand Committee as never into the Sea; and then we were sure of all the Republicans.

Bum. But after all this Care and Industry, how was it possible for the Justice's to Miscarry?

Citt.

Citt. Why I know 'tis laid in our Dish, that when we had set the whole Kingdom agog upon Petitioning, our hearts would not serve us to go through steech, and so we drew our own necks out of the Collar, and left the Countries in the Lurch.

Burn. Nay that's the Truth my Citt; We stood all gaping for London to lead the way.

Citt. The great work that we look'd upon was the gaining of a well affected Common Council; which we secured upon the Election, with all the skill and watchfulness imaginable.

Burn. And that was a huge Point, Citt: but how were ye able to compass it?

Tricks to defeat Elections

Citt. Why we had no more to do, than to mark those that we knew were not for our turns; either as Couriers, or Esche-livers, or half-Protestants, and their business was done.

Burn. We went the same way to work too in the Country, at all our Elections; for it is a lawful Policy, you know, to lessen the Reputation of an Enemy.

Citt. Nay we went further still, and set a Report afoot upon the Exchange, and all the Coffee-houses and Publick-houses thereabouts, which held from Change-time, till the very Rising of the Common Council, when the Petition was laid aside; that past so currant, that no Mortal doubted the Truth on't.

Burn. But you be not told me what that Report was yet.

Citt. It was this; That the King had sent a Message to the City to let them understand that he took notice how much they stood affected to the Petition; that he expected they would proceed upon it; and that His Majesty was ready to give them a Gracious Answer.

Burn. But was this fair dealing Brother?

Citt. Did not Abraham say of Sarah, She's my Sister?

Burn. Well, thou': a beauteous man Citt! but come to the Mis-
carriage it self.

Citt. After as Hopeful a Choice as ever Was made, we pro-
cur'd a Common-Council: Where the Petition was put to the
Vote, and it was carry'd in the Commons by two Voices, for the
presenting it; and by Fourteen or Fifteen Votes in the Court of Al-
dermen, on the Negative.

Burn. So then your Damnd Aldermen, and our Damnd Ju-
stices, have ruin'd us both in City and Countrey.

Citt. Hang u'm, they are most of them Church-Papists; but we should

*The Petition
laid aside in
the Common-
Council.*

should have dealt well enough with them, if it had not been for that confounded *Act for Regulating Corporations*.

Bum. Prebise let me understand that, for I know nothing o'r's.

Citt. Take notice then, that the Devilish Statute has provided, That no man shall serve as a Common-Council-man, but upon condition of taking three Oaths, and Subscribing one Declaration therin mentioned; and having taken the Sacrament of the Lord's Supper, according the Rites of the Church of England, within one year next before his Election. Now it so fell out, that what with this *Act*, and a *Court-Letter*, for putting it in Execution, a matter of thirty of our Friends were put by, as not duly qualif'd; and upon the pinch we lost it. Nay, let me tell ye as a Friend, there were at least twenty or thirty of the rest too, that would hardly have past Muster.

Bum. But is this certain?

Citt. Why I am now in my Element *Bumkin*; for thou knowst my Education has been toward the Law.

Bum. This was a Plaguy Job Citt; but we must look better to our Hatt next hatt.

Citt. Nay my Life for thine we'll have another touch for't yet. But tell me in short, how came you off with your Petition in the Country?

Bum. It went on for a good while prettily well, at the Quarter-Sessions; till at last an crois-grain'd Curr there upon the Bench claw'd us all away to the Devil, and got an Order of Courts against it, while you would say what's this.

Citt. But what did he say?

Bum. Oh there was a great deal a stuff m't; the King and the Judges (he said) had declar'd it to be Sedition and so they were to take it, That they sate there to keep the King's Peace, nesse consequence the Breaking of it; and then (says he) those fellows don't know what they would have. One Petition for Chalk, and Another for Cheeze; the Petition was at first for the Meeting of the Parliament; and then they came to twist the King with his Coronation Oath, and then Delinquents must be brought to Punishment; and then the Parliament must a Sitt as long as they pleas'd; and at last, every man must be markt for a Common Enemy that would not Subscribe it. So that first they would have the Parliament Sitt; and then they'd cut'um out their work, and in fine, it was little other than a Petition against those that would not Petition. He said there

The Petition
baffled in the
Country.

The blessing of having neither friends nor Money.
The Petition, and order'd an Inquiry into the Abuses.

Citt. Well there's no Remedy but Patience.

Bum. I had need of Patience I'm sure, for they're Examining the Hands already, and as hard as they can drive; You'll see me in the Gazette next Thursday as sure as a Gun.

Citt. Why then we must play the *Dame Blanche* against him, next Friday.

Bum. Nay, I'm sure it will be wearisome for's to some time if I be taken.

Citt. Prethee what art afraid of? There's no *Treason* in getting hands to a Person, man or woman, so loyall to themselves.

Bum. No, that's true, but I have me in such a *Lurry* of Dog-Rogues, they say they'll defam'd with 'em now, they'll have their remedy; and they make such a *Bawling* ev'ry bludow.

Citt. Come, come, set thy heart at rest; and know that in this City thou art in the very Sanctuary of the Well-affected. But 'tis good however to prepare for the *worst*, and the best (as they say) *will help it self*. But art thou really afraid of being taken?

Bum. And so would you be too, if you were in my condition, without a penny, or a friend in the World to help ye.

Citt. Thou art two great Owls, Burnham, in a very few words. First, thou hast great friends, and do'st not know on't; and Secondly, thou do'st not understand the *Blessing*, of having neither Friends, nor Money. In one word, I'll see thee provided for; and in the meantime, give me thy answer to a few questions.

I make no doubt but they that put thee into this *Trust*, and Employment of helping on the Petition, are men of *Estate*, and men well inclin'd to the *Publick Cause*.

Bum. O, their Landlords and Masters are men of huge Estates: but 'tis the Tenants, and the Stewards that I have to do withal. But then (do you mark me?) those People are all in all with their Masters.

Citt. I suppose you may be known to the Landlords and Masters themselves too. Do they ever take any notice of you?

Bum. Yes, yes; I go often to their Houses man, and they speak mighty kindly to me, and there's nothing but Honest Obadiah, and Good Obadiah at every turn; and such abominable men as me into the Kitchen, or into the Cellar, or so. And let me tell you Citt, if it had not been for them once, I had been ploughly paid off in the Spiritual Court upon *overruled Occasions*.

Citt. That's a very good sign of Affection to the *Catholick*, as I told

told thee : and it would be never the worse if they were under a Cloud at Court ; for an honest Revenge, ye know goes a great way with a tender Conscience.

Bum. I have heard some Inkling that way, but we'll scatter no Words.

Citt. They never speak any thing to you in Private, do they ? As of Grievances, (I mean) Religion, the Liberty of the Subject, and such like ?

Bum. No, no ; but they talk as other People do, of the Plot and the Jesuits, and Popery, and the French King, and so.

Citt. And what is the Reason now, do ye think, that you are not receiv'd into their Bed-Chambers, their Closets, into their Arms, and into their very Hearts, as well as some other People as we know ?

Bum. Alas ! what should they do with me ? I'm not a man fit to keep them Company.

Citt. Why then Honest Bumpkin, here's a Golden Sentence for A Golden thee; Be Taken, Sifted, Imprison'd, Pillory'd, and stand true to Sentence, thy Principles, and th'art company for the best Lord in Christendom. They'l never dare to trust thee till th'art Fayl and Pillory-proof; and the bringing thee into a Jayl, would be a greater kindness, than the fetching of another man Out,

Bum. Prethee Citt, tell me one thing by the way ; hast thou ever made Trial of this Experiment thy self ?

Citt. To tell thee as a Friend, I have try'd it, and I'm the best part of a Thousand Pound the better for't. 'Tis certainly high-way to the High-way to Preferment.

Bum. And yet for all this, Citt, I have no mind in the World to be Taken.

Citt. And that's because th'art an arrant Buzzard ; the Lord deliver me from a Man that has neither Money nor Friends, and yet's afraid to be Taken. Why 'tis the very making of many a man's Fortune to be Taken. How many men are there that give Money to be Taken, and make a Trade on't ? Nay happy is the man that can but get any body to Take him ? Why I tell ye, there are people that will quarrel for't, and make Friends to be Taken. 'Tis a common thing in Paris, for a man in One six Monthes, to start out of a Friendless and Moneyless condition, into an Equipage of Lacqueys and Coaches ; and all this by nicking the Blest Opportunities of being discreetly Taken.

Bum. I have heard indeed of a man that set fire to one old House,

and get as much Money by a Brief for, as will bear two New ones.

Citt. Have not I my self heard it cast in a fellows Teeth, I was the making of you Sirra, though y'are so bigg now a body must not speak to you. You had never been Taken and Clapt up, Sirrah, but for me.

Bum. Father, What Simplicity we Country-folks are to you Citizens!

Citt. Now put the Case, Bumpkin, that you were Taken, Examin'd and Committed, provided you stand to your Tackle, y'are a Made man already; but if you shrink in the werring, y'are lost.

Bum. Pray what do ye mean by standing to my Tackle?

Citt. You must be sure to keep your self upon a Guard, when y'are before the Justice; and not to be either *wheedled*, or frightened into any Discovery; for they'll be trying a thousand Tricks with you.

Bum. But may I deny any thing that's charg'd upon me, point-blank, if I be guilty of it?

A Salvo for a Lie. Citt. Yes in the Case of *Self-preservation*, you may; but you must be sure then that no body can disprove you; for if it be known, it is a *Scandal*, and no longer *Lawful*: Your best way will be not to answer any Questions against your self.

Bum. But now you have brought me into a Goal, you would do well to tell me how I shall get out again.

The Benefits of Prison. Citt. Why before you turn your self thrice in your Kernel, (if Baylable) Y'are out again upon a *Habeas Corpus*; but in the mean time, the Town rings of your Commitment, the cause of it, and how bravely you carry'd it upon your Examination; all which shall be reported to your Advantage; and by this time, y'are Celebrated for the *Peoples Martyr*. And now come in the Bottles, the Cold Pies, and the Guym'r: But you must lay your Finger upon your Mouth, and keep all as close as if the Fairies had brought it.

Bum. Prethee Citt, wert thou ever bound Prentice to a Statesman?

Citt. No, not altogether so neither; but I serv'd a convenient time in two of his Majesties Houses; and there I learnt my *Politiques*; that is to say, in Newgate, and the Gate-house; Two Schools (says one) that send more wise men into the World, than the four Inns of Court. Now let your suffering be what it will, the Merit of it will be rated according to the Difficulty and Hazard

ward of the Encounter: For there's a great difference betwixt the Venture of a Pillory, and of a Gibbet. But in what case soever; if you stand fast, and keep your Tongue in your head, you shall want neither Money, nor Law, nor Countenance, nor Friends in the Court, nor Friends in the Jury.

Bum. Hold, hold, Citt; what if all my great Friends should deceive me at last?

Citt. They'll never dare to do that, for fear you should deceive them. I have found the experiment of it my self, and every Term yields us fresh Instances of People that make their Fortunes in a Trice, by a generous contempt of Principalities and Powers.

Bum. Thou'rt a brave fellow Citt; but preshee what may thy Employment be at present, if a body may ask thee?

Citt. I am at this present, Bumpkin, under the Rose a Secretary Extraordinary to one of the Grand Committees I told thee of, and my Business is to draw up *Impeachments, Information, Articles*; to lick over now and then a *Narrative*; and to deal with the *Mercuries* to publish nothing against the Interest of that Party; and in fine, there's hardly any thing stirs, but I have a finger in't. Mine is a business, I can tell you, that brings in *Money*.

Bum. I make no doubt on't, Citt; but could yo' put me in a way to get a little *Money* too?

Citt. We'll talk of that presently. You may think perhaps now the *City-Petition*'s blown off, that our Committee will have nothing to do. But I do assure you, busines comes in so fast upon us, that I shall never be able to go thorough it without an *Assistant*; and if I find you fit for't, you shall be the man.— Nay hold, let me speak first; do you continue the use of your *Short-band*?

Bum. Yes, I do: and I have mended my Bastard-Secretary ver-
ry much since you saw it.

Citt. Will you be *Fmt, Diligent, and Secret*.

Bum. Ple give you what Security you'l ask, for my Truth and Diligence; and for my Secresie, I could almost forget to speak.

Citt. That figure pleases me; but I must fist you further; How stands your Appetite to *Wine and Women*?

Bum. Why truly at the rate of other flesh and blood.

Citt. 'Tis not to bar ye neither; but what Liberties ye take, let them be *Private*, and either to advance the *Common Cause*, or at *spare hours*.

IT WOULD

Bum. You cannot ask nor wish more than I'd do.

Citt. Only a word or two more, and then I'll let you into my Affairs. What course did you propound to your self, in case your Petition had succeeded? I ask this, because you seem so much troubled at the Disappointment.

Other petitions upon the Anvil.

Bum. Why, if this Petition had gone on, and the Parliament had met, I was promised four or five Petitions more; one against Danby, and the Lords in the Tower, another for the Sitting of this Parliament, till they had gone through all they had to do; a Third for taking away the Bishops Votes, a Fourth, for the Remove of Evil Counsellors, and a Fifth, for putting the Militia into Safe hands.

Citt. These Points, you must know, have been a long time upon the Anvil; and our Friends have Instructions all over the Kingdom, to proceed upon them to shew the Miraculous Union of the Nation. But do you think, because the First Petition has receiv'd a check, and the Parliament is Prorogu'd, that therefore the other Petitions must fall to the ground?

Bum. I cannot well see how it should be otherwise.

Citt. Why then let me tell you, Bumpkin, We'll bring the whole business about again, and carry it on in spite of Fate, for we have better Heads at work perhaps than you are aware of.

Bum. Ay, but what Hands have we Citt? for it will come to that at last.

Citt. Those Heads will find Hands, never trouble your self, if there should be occasion; but 'tis too early days for that sport yet. 'Twas an unlucky thing however to be so surpriz'd; for our Friends did no more dreamt of the Sacrament, than of their dying day.

Bum. Well, there's no recalling of what's past: But the Question is, how we shall avoid it for the time to come.

Citt. Nay, Bumpkin, there's a Trick worth two of avoiding it; we'll take it next bout, and then we're safe; we'll carry it I'll undertake by ffyry Voices.

Bum. But cannot the Aldermen binder you from putting it to the Vote?

A Design upon the Common Council.

Citt. 'Tis the Custom of the City, I must confess, for the Lord Mayor to Summon and dissolve Common-Councils, and to put all points to the Quest. but we'll find a cure for that too: 'Tis a thing we've been a good while about already; the bringing down

down the Authority of the City into the Major part of the Com-
mons.

Bum. Now if the Mayor and Aldermen should be aware of this,
thy'l never endure it; but we must leave that to time. But bark ye
Citt, I thought our Friends refusing of the Sacrament had been mas-
ter of Conscience.

Citt. Why so it is, man: but take notice then, that you are Distinctions
to distinguish of Consciences: There is first, a plain simple Consci- of Conscien-
ces, and that's a Conscience that will serve well enough to
keep a man Right, if he meet with nothing else to put him out
of the way. And then there's a Conscience of State, or Profit; and
that Conscience yields, as a *les Weight* does to a greater; an Ounce
turns the Scale, but a Pound carries the Ounce, and no body
blames the weaker for being over-power'd by the stronger. There
is a Conscience of Profession too; which is a Conscience that does
not so much regard the Reason of the thing; as the being True to
a Party, when a man has past his Word: and this is the Consci-
ence of a man of Honour, that fights for his Whore. There is like-
wise a Conscience of Religion, and that's a quiet peaceable Conscience,
that rests in the Affection of the Heart, in submission to Lawful
Institutions; and in serving God, and doing good to our Neigh-
bour, without Noise or Ostentation.

Bum. Well, but I see a great many very Conscientious men that
love to pray and sing Psalms next the Street, that their Neighbours
may hear 'em; and go up and down shaking of their Heads, and
wringing of their Hands, crying out of the Calves of Bethel, and
the High Places, Popery, Prelacy, and the Common Prayer, in
such a manner, that 'twould grieve a bodies heart to see 'em.

Citt. These are Conscientious men, Bumpkin; and this is the
Conscience of State or Profit, that I told ye of.

Bum. Ay; but I have seen some men in Fits of the Spirit, jump,
and fling about a Pulpit so desperately, that they set the Children a
crying to have 'em let out. One while they'd raise themselves upon
their Tip-toes, and roar out upon a sudden, you'd have thought they
had been pinch'd with Hot Irons; and then all in an instant they'd
Dop down again, that ye could hardly see 'em; and so fall into a
faint lamenting Voice, like the Groan of a poor Woman three quar-
ters spent in Labour. Nay, there was one of 'em that Gap'd and
held his mouth open so long, that the People cry'd out, The man has
a Bone in his Throat. These must needs be very Conscientious men,

Citt.

Bum. You cannot ask nor wish more than I do.

Citt. Only a word or two more, and then I'll let you into my Affairs. What course did you propound to your self, in case your Petition had succeeded? I ask this, because you seem so much troubled at the Disappointment.

Other petitions upon the met,

Bum. Why, if this Petition had gone on, and the Parliament had by, and the Lords in the Tower, another for the Sitting of this Parliament, till they had gone through all they had to do; a Third for taking away the Bishops Votes, a Fourth, for the Remove of Evil Counsellors, and a Fifth, for putting the Militia into Safe hands.

Citt. These Points, you must know, have been a long time upon the Anvil; and our Friends have Instructions all over the Kingdom, to proceed upon them to shew the Miraculous Union of the Nation. But do you think, because the First Petition has receiv'd a check, and the Parliament is Prorogu'd, that therefore the other Petitions must fall to the ground?

Bum. I cannot well see how it should be otherwise.

Citt. Why then let me tell you, Bumpkin, We'll bring the whole busines about again, and carry it on in spite of Fate, for we have better Heads at work perhaps than you are aware of.

Bum. Ay, but what Hands have we Citt? for it will come to that at last.

Citt. Those Heads will find Hands, never trouble your self, if there should be occasion; but 'tis too early days for that sport yet. 'Twas an unlucky thing however to be so surpriz'd; for our Friends did no more dream of the Sacrament, than of their dying day.

Bum. Well, there's no recalling of what's past: But the Question is, how we shall avoid it for the time to come.

Citt. Nay, Bumpkin, there's a Trick worth two of avoiding it; we'll take it next bout, and then we're safe; we'll carry it I'll undertake by fifty Voices.

Bum. But cannot the Aldermen binder you from putting it to the Vote?

A Design upon the Common Council.

Citt. 'Tis the Custom of the City, I must confess, for the Lord Mayor to Summon and dissolve Common-Councils; and to put all points to the Quest, but we'll find a cure for that too. 'Tis a thing we've been a good while about already; the bringing down

down the Authority of the City into the Major part of the Commons.

Bum. Now if the Mayor and Aldermen should be aware of this, they'l never endure it; but we must leave that to time. But bark ye Citt, I thought our Friends refusing of the Sacrament had been matter of Conscience.

Citt. Why so it is, man: but take notice then, that you are Distinctions to distinguish of Consciences: There is first, a plain simple Conscience, and that's a Conscience that will serve well enough to keep a man Right, if he meet with nothing else to put him out of the way. And then there's a Conscience of State, or Profit; and that Conscience yields, as a less Weight does to a greater; an Ounce turns the Scale, but a Pound carries the Ounce, and no body blames the weaker for being over-power'd by the stronger. There is a Conscience of Profession too; which is a Conscience that does not so much regard the Reason of the thing; as the being True to a Party, when a man has past his Word: and this is the Conscience of a man of Honour, that fights for his Whore. There is likewise a Conscience of Religion, and that's a quiet peaceable Conscience, that rests in the Affection of the Heart, in submission to Lawful Institutions; and in serving God, and doing good to our Neighbour, without Noise or Ostentation.

Bum. Well, but I see a great many very Conscientious men that love to pray and sing Psalms next the Street, that their Neighbours of State or may bear 'um; and go up and down shaking of their Heads, and wringing of their Hands, crying out of the Calves of Bethel, and the High Places, Popery, Prelacy, and the Common Prayer, in such a manner, that 'twould grieve a bodies heart to see 'um.

Citt. These are Conscientious men, Bumpkin; and this is the Conscience of State or Profit, that I told ye of.

Bum. Ay; but I have seen some men in Fits of the Spirit, jump, and fling about a Pulpit so desperately, that they set the Children a crying to have 'um let out. One while they'd raise themselves upon their Tip-toes, and roar out upon a sudden, you'd have thought they had been pinch'd with Hot Irons; and then all in an instant they'd Dop down again, that ye could hardly see 'um; and so fall into a faint lamenting Voice like the Groan of a poor Woman three quarters spent in Labour. Nay, there was one of 'um that Gap'd and held his mouth open so long, that the People cry'd out, The man has a Bone in his Throat. These must needs be very Conscientious men,

Citt.

Citt.

Citt. They are so *Bumpkin*, but 'tis the same Conscience still; for it works all manner of ways. We took up this Mode, I suppose, from the *Transports* and *Grimaces* of the *Pagan Priests*, in the Ceremony of their *Sacrifices*, which had a very effectual operation upon the People.

Bum. Nay Citt, these men have a holy way of Language too, as well as of Behaviour, for all their Talk is of Heaven, and Heavenly things, the Saints, and the New Jerusalem; they deal mightily in Expositions upon the Viols, and the Little Horn: and then they are bitterly severe against Wicked Magistrates, and those that Lord it over God's Heritage. They are, in fine, a very Conscientious sort of People.

Citt. Oh beyond question so they are: But this is still a Branch of the same Conscience. I have known indeed some People so Transported with this same *Talkative Holiness*, that it has been a kind of *Spiritual Salvation* to 'em; they continue spitting when they have not one drop of Moisture left 'em in their Bodies.

Bum. Prethee Citt, tell me in honest English, where shall a body find the Simple, and the Religious Consciences thou toldest me of?

Citt. Why every man living has the former of 'em, but takes no notice on't: But for the latter sort, 'tis very scarce; and you shall find more of it perhaps in one *Jail*, or in one *Hospital*, than in all the Courts of Christendom. It is commonly the Bleeding of men in years, in sickness, or in adversity.

Bum. Ah Citt, that I were but as capable of Learning as thou art of Teabing! Presbe explain thy self a little upon the Conscience of Profession too.

A Conscience of Profession.

Citt. Observe me what I say then, *Bumpkin*: There is a Profession, Particular, and General; Particular, as when One Cavalier serves another in a *Duel*, he's obliged to it by the Profession of a *Sword-man*, without Formalizing upon the Cause. There's a Conscience of Profession even among the *Banditti* themselves. What is it but the Profession of *Presbytery*, that makes the whole Party oppose *Episcopacy*; as the *Independants* do *Presbytery*, the *Republicans* *Monarchy*, and the like.

Bum. Now I thoughts that there might have been Conscience of State, as well as of Profession in these Cases.

Citt. Thou sayst very well, *Bumpkin*, and so there is, and of Profit too; and it was much the same Case too, throughout the

Not many
Religious
Consciences.

the Circle of our Late Revolutions, when we Swore and Vow'd from the Oaths of Allegiance, and Canonical Obedience, to the Protestant, the Solemn League and Covenant, the Engagement, the Negative Oath, the Oath of Abjuration, and so till we swore round, into the Oath of Allegiance again.

Bum. What do you mean now by your General Profession?

Citt. I mean the Subordination of a Partial to a General; of a Private Profession to a Publick; as thou seest in the late Times, Bumpkin, how strictly the Divided Reformers kept themselves to this Rule, so long as the Common Enemy was upon his Legs.

Bum. But what do you mean by the Common Enemy?

Citt. I mean the Court, and the Church-Party. So long (I say) all our Brethren of the Separation joyn'd as one man, against that Inordinate Power; and herein we were Conscientiously True to our General Profession; but so soon as ever we had subdu'd that Popish and Tyrannical Interest, through the Conscience of our General Profession, we then consulted our Particular; and every man did Conscientiously labour for the Establishment of his own way. But now we come to the great Nicety of all: that is to say, the Conscience of making a Conscience of using any Conscience at all. There's a Riddle for ye Bumpkin.

Bum. I must confess I do not understand one bit on't,

Citt. That's for want of a discerning Spirit, Bumpkin. What A Conscience does Conscience signify to the Saints, that are deliver'd from the of using no Fetters of Moral Obligation, by so many Extraordinary and all. Over-ruling Privileges, which are granted in a peculiar manner to the People of the Lord? What's he the better or the worse for keeping or for breaking the Ten Commandments, that lies under the Presbyterian Faze of an Unchangeable Necessity and Decree? What needs he care for any other Guide, that carries within himself an Infallible Light? Or he for any Rule at all that cannot sin? For the same thing may be a sin in another Man, which in Him is None.

Bum. Really this is admirable: So that we that are the Elect, are bound up by no Laws at all, either of God or of Man.

Citt. Why look you now for that; we Are, and we are Not. If it so happens that the Inward and Invisible Spirit move us to do the same thing, which the Outward and Visible Law requires of us, in That Case we are bound; but so, as to the Spirit, not to the Law: and therefore we are bid to stand fast in our Christian Liberty.

Bum

Citt. They are so *Bumpkin*, but 'tis the same Conscience still; for it works all manner of ways. We took up this Mode, I suppose, from the *Transports* and *Grimaces* of the *Pagan Priests*, in the Ceremony of their *Sacrifices*, which had a very effectual operation upon the People.

Bum. Nay Citt, these men have a holy way of Language too, as well as of Behaviour, for all their Talk is of Heaven, and Heavenly things, the Saints, and the New Jerusalem; they deal mightily in Expositions upon the Viols, and the Little Horn: and then they are bitterly severe against Wicked Magistrates, and those that Lord it over God's Heritage. They are, in fine, a very Conscientious sort of People.

Citt. Oh beyond question so they are: But this is still a Branch of the same Conscience. I have known indeed some People so Transported with this same *Talkative Holiness*, that it has been a kind of *Spiritual Salvation* to 'em; they continue spouting when they have not one drop of Moisture left 'em in their *Bodes*.

Bum. Preshee Citt, tell me in honest English, where shall a body find the Simple, and the Religious Consciences thou told'st me of?

Citt. Why every man living has the former of 'em, but takes no notice on't: But for the latter sort, 'tis very scarce; and you shall find more of it perhaps in one *Jayl*, or in one *Hospital*, than in all the Courts of Clerfdom. It is commonly the Blessing of men in years, in sickness, or in adversity.

Bum. Ah Citt, that I were but as capable of Learning as thou art of Teaching! Preshee explain thy self a little upon the Conscience of Profession too.

A Conscience of Profession. Citt. Observe me what I say then, *Bumpkin*: There is a Profession, Particular, and General; Particular, as when One Cavalier serves another in a *Duel*, he's obliged to it by the Profession of a *Sword-man*, without Formalizing upon the Cause. There's a Conscience of Profession even among the *Bandis*; themselves. What is it but the Profession of *Presbytery*, that makes the whole Party oppose *Episcopacy*; as the *Independants* do *Presbytery*, the *Republicans* *Monarchy*, and the like.

Bum. Now I thought that there might have been Conscience of State, as well as of Profession in these Cases.

Citt. Thou sayst very well, *Bumpkin*, and so there is, and of Profit too; and it was much the same Case too, throughout the

Not many Religious Consciences.

the Circle of our Late Revolutions, when we Swore and Vow'd from the Oaths of Allegiance, and Canonical Obedience, to the Protestant, the Solemn League and Covenant, the Engagement, the Negative Oath, the Oath of Abjuration, and so till we swore round, into the Oath of Allegiance again.

Bum. What do you mean now by your General Profession?

Citt. I mean the Subordination of a Partial to a General; of a Private Profession to a Publick; as thou seest in the late Times, Bumpkin, how strictly the Divided Reformers kept themselves to this Rule, so long as the Common Enemy was upon his Legs.

Bum. But what do you mean by the Common Enemy?

Citt. I mean the Court, and the Church-Party. So long (I say) all our Brethren of the Separation joyn'd as one man, against that Inordinate Power; and herein we were Conscientiously True to our General Profession; but so soon as ever we had subd'r'd that Popish and Tyrannical Interest, through the Conscience of our General Profession, we then consulted our Particular; and every man did Conscientiously labour for the Establishment of his own way. But now we come to the great Nicety of all: that is to say, the Conscience of making a Conscience of using any Conscience at all. There's a Riddle for ye Bumpkin.

Bum. I must confess I do not understand one bit on't,

Citt. That's for want of a discerning Spirit, Bumpkin. What does Conscience signifie to the Saints, that are deliver'd from the Fetters of Moral Obligations, by so many Extraordinary and Over-ruling Privileges, which are granted in a peculiar manner to the People of the Lord? What's he the better or the worse for keeping or for breaking the Ten Commandments, that lies under the Predestinarian Fate of an Unchangeable Necessity and Decree? What needs he care for any other Guide, that carries within himself an Infallible Light? Or he for any Rule at all that cannot sin? For the same thing may be a sin in another Man, which in Him is None.

A Conscience
of using no
Conscience at
all.

Bum. Really this is admirable: So that we that are the Elect, are bound up by no Laws at all, either of God or of Man.

Citt. Why look you now for that; we Are, and we are Not. If it so happens that the Inward and Invisible Spirit move us to do the same thing, which the Outward and Visible Law requires of us, in That Case we are bound; but so, as to the Spirit, not to the Law: and therefore we are bid to stand fast in our Christian Liberty.

Bum

Of Christian
Liberty.

The Extent
of it.

Jesuits and
Phanaticks
compar'd.

A Vast differ-
ence betwixt
them.

Bum. *That's extremely well said; for if We Christians should be shackled with Humane Laws, which can only reach the Outward Man, then are the Heritage of the Lord, in no better condition than the Wicked, and the Heathen.*

Citt. Oh! th'art infinitely in the Right; for were it not for this Christian Liberty, we could never have Justif'd our Selves in our Late Transactions: the Design of Overturning the Government had been Treason; taking up Arms against the King, Rebellion: Dividing from the Communion of the Church, had been Schism; appropriating the Church-Plate and Revenues to private Uses, had been Sacrilege; entring upon Sequester'd Livings had been Oppression; taking away mens Estates had been Robbery; Imprisoning of their Persons had been Tyranny; using the Name of God to all this, would have been Hypocrise; forcing of contradictory Oaths, had been Impiety; and shedding the Blood both of the King and his People, had been Murder: And all this would have appear'd so to be, if the Cause had come to be Try'd by the known Laws either of God or Man.

Bum. Make us thankful now! What a blessed State are we in; that Walk up to our Calling, in Simplicity and Truth, whose Yea is Yea, and whose Nay is Nay. 'Tis a strange way thou hast Citt, of making things out to a man. Thou wert saying but now, that the same thing may be a Sin in One man, and not in Another. I'm thinking now of the Jesuits.

Citt. Oh that's a Jugling, Equivocating, Hellish sort of People; 'tis a thousand pities that they're suffered to live upon the Earth; they value an Oath, no more than they do a Rub. Those are the Heads of the Plot now upon the Life of the King, the Protestant Religion, and the Subversion of the Government.

Bum. Ay, Ay, Citt, they'r a damn'd Generation of Hell-hounds. But as I was thinking just now, we have so many things among Us, like some things among Them, that I have been run down sometimes almost, as if we our selves were Jesuits; though I know there's as much difference as betwixt Light and Darkness; and for my part, I desie them as I do the Devil.

But Citt, thou hast so wonderful a way of making Matters plain, I'd give any thing in the World thoud'st but teach me what to say in some Cases, when I'm put to't. One told me other day, You are rather worse than the jesuits (says he) for when They break an Oath, they have some Mental Reservation or other for a Come-off: But

But *You Swallow your Perjuries, just as Cormorants do Eels*; an Oar's no sooner in at one end, then out at other.

Citt. Let your Answer be This, *Bumpkin*, That the Law-maker is Master of his own Laws; and that the Spirits dictating of a New Law is, the Supreceding of an old one.

Bum. These are hard words, Citt; but be told me further, don't Their Practices compar'd. You justifie King-killing (says he) as well as the Jesuits? Only They do't with Pistol, Dagger and Poysen; and You come with Your Horse, Foot, and Cannon: They proceed by Excommunicating, and Deposing; by Dissolving the Character first, and then Destroying the Person; and just so did You. First, ye Depos'd the King, and then ye Beheaded Charls Stewart. And then you need never go to Rome for a Pardon, when every man among you is his own Pope.

Citt. Now your Answer must be This; That we had, First, The Fanatics appear'd in the Providence of our Success.) Secondly, we had the Warrant for what we did, of an Extraordinary Dispensation (as Clear'd. And Thirdly, the Government being Co-ordinate, and the King only One of the Three Estates; any Two of the Three might deal with the Third as they thought Fit: Beside the Ultimate Sovereignty of the People, over and above. And now take notice, that the same Argument holds in the Subversion of the Government.

Bum. Now you have Arm'd me thus far, pray'e help me on, one Step farther; for I was hard put to't not long since about the busness of the Protestant Religion. What is that I pray'e, that ye call the Protestant Religion?

Citt. You are to understand, that by the Protestant Religion is Of Dissenting meant the Religion of the Dissenters in England, from the Church Protestants. of England; As the First Protestants in Germany, 1529. (from whom we denominate our Selves) were Dissenters from the Church of Rome: and so Call'd from the famous Protestantation they enter'd against the Decree of the Assembly at Spires, against Anabaptists.

Bum. So that I perceive We Set up the Protestant Religion; we did not Destroy it: But they prest it then, that the Church of England was a Protestant Church, and that the Jesuits had only Design'd the Destruction of it, whereas we did actually Execute it.

Citt. Your Answer must be, that the Church of England, though it be a little *Protestantish*, it is not yet directly *Protestant*: As on the other side, it is not altogether the *Whore of Babylon*, though a good deal *Whorish*; and therefore the Reply to that must be, that we did not *Destroy*, but only *Reform* it.

Bum. *Why I have answer'd People out of my own Mother-Wit, that we did but Reform it. And they told me again, the cutting of it off Root and Branch, was a very extraordinary way of Reforming.*

The meaning
of Root and
Branch.

Citt. The Answer to that is obvious, that the *Cutting off Root and Branch*, is only a *Thorow*, or a *Higher Degree* of *Reforming*. But upon the whole matter, it was with *Us* and the *Jesuits*, as it was with *Aaron* and the *Magicians*; we did both of us make *Frogs*, but we alone had the power to quicken the *Dust of the Land, and turn it into Lice*.

Thou art by this time, I presume, sufficiently instructed in the *Methods* and *Fundamentals* of the *Holy Cause*. I shall now give you some necessary Hints, to fit and qualify you for the Province that I intend you. But before you mind your Lesson.

Bum. *As I would do my Prayers, Citt; or I were ungrateful, for you have made me for ever.*

Citt. Come we'll take t'other *Sup* first, and then to Work. Who waits there without? Two Pots more, and shut the door after ye.

A great part of your business, *Bumpkin*, will lie among *Parliament-Rolls*, and *Records*; for it must be our *Post* to furnish Materials to a *Cabal* only of *Three Persons*; that be ready upon occasion, to be made use of by the *Grand Committee*.

Rolls and Re-
cords hunted
for Presidents

Bum. *My old Master would say, that I had as good a gues's at a Musty Record, as any man; and 'twas my whole Employment almost to hunt for Presidents. Nay the People would Trust me with Great Bags home to my Lodging; and leave me alone sometimes in the Offices for four and twenty hours together.*

Citt. But what kind of Presidents were they that ye lookt for?

Bum. *Concerning the Kings Prerogative, Bishops Votes, the Liberty and Property of the Subject; and the like: and such as they wanted, I wrott out.*

Citt. But did you Recite them *whole*? or what did you *Take*, and what did you *Leave*?

Bum.

Bum. We took what serv'd our Turn, and left out the Rest ; and sometimes we were taken Tripping, and sometimes we Scap'd. But we never falsify'd any thing. There were some dogged Passages, indeed we durst not meddle with at all ; but I can turn ye to any thing you have occasion for, with a wet finger.

Citt. So that here's one great point quickly over; in thy being Train'd to my hand : a man might lay thee down instructions, now, for thy very Words, Looks, Motions, Gestures; nay thy very Garments; but we'll leave those matters to Time, and Study. It is a strange thing how Nature puts her self forth, in these External Circumstances. Ye shall know a Sanctify'd Sister, or a Gifted Brother more by the Mean, Countenance, and Time, than by the Tenour of their Lives and Manners. It is a comely thing for Persons of the same Perswasion, to agree in these outward Circumstances, even to the drawing of the same Tone, and making of the same Face: always provided, that there may be read in our Appearances, a Singularity of Zeal, a Contempt of the World, a Foreboding of Evils to come; a Dissatisfaction at the present Times; and a Despair of better.

Bum. Why this is the very part, that I was made for; these Humors are to be put on and off, as a man would shift his Gloves; and you shall see me do't as easily too; but the Language must be got, I fancy, by conversing with Modern Authors; and frequenting Religious Exercises.

Citt. Yes, yes, and for a help to your memory, I would advise you to dispose of your Observations into these Three Heads; Words, Phrases, and Metaphors: Do you conceive me?

Bum. There's not a word you say shall fall to the Ground; And I am the more sensible of the force of Words, Looks, Tones, and Metaphors (as ye call 'em) from what I find in my self. Ours certainly may be well term'd a Powerful Ministry, that makes a man cry like a Child at the very noise of a Torrent of Words; that he does not understand one Syllable of. Nay, when I have been out of reach of hearing the Words, the very Tone and Look has melted me.

Citt. Thou canst not but have heard of that moving Metaphor of the late Reverend Mr. Fowler: Lord Souse us; (says he) Lord Dowse us in the Powdering-Tub of Affliction; that we may come forth Tripes worthy of thy Holy Table. Who can resist the Inundation of this Rherick? But let us now pass from the General Ornaments of our Profession to the particular busnes of our Present Case.

Lessons of Behaviour for the well-affected.

I need not tell you, *Bumpkin* of the *Plot*, or that we are all running into *Papery*; and that the best Service an *English man* can do his Country, would be the ripping up of this Design to the Bottom.

Bum. I am so much of your Opinion, that you have spoken my very Thoughts.

Citt. Bethink your self, *Bumpkin*; what *Papists* do you know?

Bum. Ob bang 'um all, I never come near any of 'um.

Citt. But yet you may have heard, perhaps, of some people that are *Papishly affected*.

Bum. Yes, yes; there are abundance of them.

Citt. Can you prove that ever they said or did any thing, in favour of the *Papists*.

Bum. Nay there's enough of that I believe; but then there are such Huge Great Men among 'um.

Citt. Pluck up a good heart, *Bumpkin*; the Greater the Better; We fear 'um not. Rub up your Memory, and call to mind what you can say upon your own *Knowledg*, and what you have *Heard*; either about Sir Edmund-bury Godfrey, The *Plot*, The *Traitors* that suffer'd, or the Kings Evidence.

Bum. I have seen People stragg sometimes, and lift up their Hands and Eyes, and shake their Heads, and then they would clutch their Fists, Look sour, make Mouths, and bite their Nails, and so: and I dare swear I know what they thought.

Citt. Ah *Bumpkin*, if they had but so much as mutter'd, they'd been our own.

Signs in Evidence.

Bum. Well, but bark ye, *Citt*, I bear People swear, or in WORDS to this Effect? Why may not a man as well swear in SIGNS to this Effect (and that they lifted up their Eyes and Hands, bent their Fists, knit their Brows, and made their Mouths to this or that Effect)

Citt. No, that will never do, *Bumpkin*, but if thou couldst but phantie that thou heardst them speak.

Bum. Why truly I never thought on't, but I saw a Parson once: he Tears stood in his Eyes, as one of 'um went by to Execution. But your Surcingle-men, (as our Doctor told us laft Lords Day) are all of 'um Papists in their Hearts.

Citt. Why what's the Common-Prayer-Book, *Bumpkin*, but a Mess of Par-boyld Popery.

Bum. I'm a Dog if our Minister does not pray for the Queen still.

Citt.

Citt. Nay, we are e're at a fine pass, when the *Pulpit* prays Sad Times, for the *Queen*; and the *Bench* Drinks the *Duke of York's Health*. But to the point, bethink your self well; a man may forget a thing to day, and recollect it to morrow. Take notice however, that it is another main point of your Instructions to procure *Informations* of this quality.

Bum. I'll fit you to a hair for that matter: but then I must be running up and down ye know into Taverns and Coffee-houses, and thrusting my self into Meetings and Clubs. That licks Money.

Citt. Never trouble your self for that, you shall be well paid and your expences born: Beside so much a head from the State, for every Priest that you discover.

Bum. Well! these Priests and Jesuits are damm'd fellows.

Citt. And yet let me tell you *Bumpkin*, a *Bare-fac'd Papist* is not half so bad as a *Papist* in *Masquerade*,

Bum. Why what are those I prethee.

Citt. They are your *Will-worship-men*, your *Prelates Brats*: Take the whole Litter of 'em, and you'l find never a *Barrel a better Herring*. Let me tell thee in Love *Bumpkin*, these Curr's are forty times worse to *Us* then the *Jesuits themselves*; for the *one* is an *Church-men open Enemy*, the *other* lies gnawing like a Canker in *bowels*. And worse to *Dis-senters* than being train'd up to *Latin and Greek*: There's no opposing *senters that of the Power of Godliness to the Sobriety of Humane Reason*: Besides that, the *Law* is for us in the *one* *Cafe* and against us in the *other*.

Bum. Which way shall we go to work then, to deal with this Generation of Men?

Citt. We must joyn the *Wisdom* of the *Serpent* to the *Innocence* of the *Dove*; and endeavour to compais that by *Stratagems* which we cannot gain by *Argument*. But now am I going to open a *Mystery* to thee that's worth—

Bum. Prethee, the worth on't *Citt*: For *Talk* is but talk, the Worth is the main point.

Citt. Why then let me tell thee *Bumpkin*, the *Mystery* that I am about to disclose to thee, was *worth* to our *Predecessors* not long since no less than *Three Kingdoms*, and a *better penny*. But Ple seal your Lips up, before I stir one step further.

Bum. Why look ye *Citt*, may this Drink never go through me, if I ever blab one Syllable of any thing thou tell'st me as a Secret.

Citt.

Citt. Hold, hold, Bumpkin, and may it never come up again if thou do'st; for we'll have no shifting.

Bum. And may it never come up again never if I do.

The strange Agreement of how unanimously fierce all the several Parties of the Protestant Dissenters.

Citt. Well, I'm satisfy'd and now give attention; thou seest Dissenters are against the Papists. Whence comes this Combination; I prethee, of so many separate Congregations, that are many of them worse than Papists one to another? There must be in it, either Conscience or Interest; if it were Conscience, we should fall foul one upon another, and for matter of Interest; when the Papists are destroy'd, we are but still where we were.

Bum. This is a Crocher, Citt, that did not fall under my Night-Cap.

The scope of that Agreement.

Citt. Be enlightned then. It is not the Destruction of those that are *Really Papists*, that will do our work; for there's nothing to be got by't. But it must be our business to make those People pals for Papists, that are not so, but oniy have Places to Lose: such as we our selves, by the removal of them, may be the better for; and Tho', Bumpkin, must be our Master-piece.

Bum. I had this very Fancy my self, Citt, but it stuck betwixt my Teeth, and would not out.

Citt. You hear now in General what is to be done; You must be next instructed in the Acts of Raising, Cherishing, and Fomenting such Opinions; in what Cafes to Improve them, and where to Apply them.

Who are Popishly affected in the first place.

Bum. I'm perswaded my Masters Brother had this very thing in his Head, though he never made words on't to me: He had got a List of all the considerable Offices and Employments in the Kingdom; And I remember he was us'd to say, that most of the respective Officers were either Corrupt, or Popishly Affected. If they were Publick Ministers; either the Kings Councils were betray'd, or they put him upon Governing in an Arbitrary way, and without Parliaments: As for the Judges there was either Bribery, Absolute Power, or Oppression laid to their Charge; and so all the rest were branded for Frauds, Imbezlements, and the like, according to the Quality of their busines: All the Governors of Towns, Castles, and Forts, were Popishly Inclined; and not to be Trusted. And then all Ecclesiastical Officers, whosover, within four or five, were half way to Rome already.

Citt.

Citt. This is well remembred, *Bumpkin*: Now 'tis worth a bodies while to make *these Blades* pass for *Papists*, and *Taytors*; that leave *good Offices* behind 'um. Nay, we must not suffer so much as any man, either of *Brains*, or *Fortune* (that does not joyn with *Us*) to pass untainted.

Bum. *Thou say'st right, Citt; for whosoever is not With us, is Against us.*

Citt. Thou haft spoken pat to this point, *Bumpkin*; but yet thou begin'st at the wrong End; For you must first get the skill of *Raising*, and *Improving* a *Report*, before ye come to the *Fixing* of it: for that's a Nicity not to be medled with, till we come to the taking out of the very Pins, and the Unhinging of the Government; so that the first *Clamour* must be Level'd point-blank at some *Known*, and *Eminent Papist*.

Bum. *Well, but what shall we Charge 'um with?*

Citt. Why, if we were once at the bottom of *this Plot* (which, upon my Soul, *Bumpkin*, is a most hideous one) and wanted matter for *another*, I would charge them with a Design of betraying us to a *Foreign Enemy*.

Bum. *As how a Foreign Enemy prethee?*

Citt. As thus: I would charge 'um with holding an Intelligence with the Emperor of *Morocco*, for the Landing of *five Charger* and *thirty thousand Light-horsemen* upon *Salisbury Plain*. A Heavy

Bum. *Prethee, Citt, don't Romance.*

Citt. Prethee do not *Balderno*, ye should say; speak *Statutable English*, ye Fool you. Thou think'st perhaps that the People will not believe it: Observe but what I say to thee; let it but be put into the *Protestant Domestique*, that his *Imperial Majesty* is to hold up his Hand at the *Kings Bench-Bar* fort; and let me be Dogs-meat if they do not swallow that too. Why prethee, *Bumpkin*, we must make 'um believe stranger things than Nothing In- this, or we shall never do our busness. They must be made credible, to believe, that the King intends to play the *Tyrant*; that all his *Councillors* are *Pensioners* to the *French King*; that all his *Enemies* are turn'd his *Friends* o'th' sudden, and all his *Friends* his *Enemies*; that *Prelacy* is *Anti-Christian*, all our *Clergy-men Papists*, the *Liturgy* the *Mas-Bok*, and that the *Ten Commandments* are to be read *backward*!

Bum. *Bless me, Citt; What do I here?*

Citt. Come, come, Sirrah, y're under an Oath; and this is

Popish Ministers may have Orthodox Offices. is the plain Truth on't. What is it to Thee and Me, I prethee, whether the Great Ministers be True or False; Or what Religion the Clergy are of, so long as their *Living*s ye Rogue, are Orthodox, and their Offices well-affected.

Bum. *This does qualify, I must confess: But you were saying, that the first Clamour should be levell'd at some known and eminent Papists: Now what comes after that, I beseech you?*

Citt. You may safely Mark all their Friends then for *Popishly-affected*; and so consequently on to all that *love them*, and all that *they love*. When this Opinion is once started, 'tis an easie matter by the help of Invention and Story to improve it; and by this means we shall come, in a short time to secure all the *Councils* of the Nation to our Party, that are chosen by *Suffrage*. If you were Read in History you would find, that still as the Papists *set the House on fire*, the Non-Conformists took the Opportunity of *Roasting their own Eggs*.

Who are Popishly affected. Bum. Yes, yes, I understand ye. As for Example now, One goes to the Lords in the Tower; Another (*as you were saying*) drinks the Duke's Health; a Third prays for the Queen; a Fourth Fancies Two Plots; a Fifth refuses the Petition; a Sixth speaks well of my Lord Chief-Justice, or calls the Protestant Domestick a Libel. All these now are Popishly Affected.

Citt. Save your Breath, *Bumpkin*, and take all in one word: Whosoever will not do as we would have him, shall be *made so*.

But now to the matter of *Invention*, and *Story*; I hate the over-hearing of Discourses in blind Allyes, and such ordinary *Shams*: I'm rather for coming down-right to the *Man*, and to the *Point*; after the way of the Protestant Domestick.

Matters of Eoment. Bum. Ay, ay: There's your free Speaker. Well, Citt, the King wants such men about him. But prethee bear me; Is it certain his Majesty has Lent the King of France Three Millions?

Citt. No, no; some Two and a half or there-abouts.

Bum. Why, if the King would but make a League now with the Swifs, to keep the Turk off that way; and another with the Protestants in Hungary, to keep off the French; the whole world could never hurt us.

Citt. Nay that's true enough, but then the Pole lies so damably betwixt Us and the Baltic.

Bum. I de not value that a half-penny, so long as we have the Waldenses to Friend.

Citt.

Citt. And then New England lies so conveniently for Provisions. But what do you think of drawing Nova Scotia, and Geneva into the Alliance?

Bum. Ay, but there's no hope of that: so long as the King follows these Counsels.

Citt. Thou art a great Read man I perceive in the Interest of States.

Bum. I have always had a phantie to Stow's Survey of London, and those kind of Books.

Citt. But good Bumpkin, what's thy opinion of the Bishops Votes in Cases of Life and Death.

Bum. Ay, or in Cases of Heaven and Hell either. Why as true as thou art a man, Citt, we have but Three Protestant Bishops in the Nation; and I am told they are warping too.

Citt. Prethee why should we look for any Protestant Bishops in the Kingdom, when there's no Protestant Episcopacy in the World? but for all this, we may yet live to see the Ruffling of their Lawn Sleeves.

Bum. Oh, now I think on't; didst thou ever read the Story of Moses and the Ten Tables?

Citt. The Two Tables in the Mount thou mean'st.

Bum. Gad I think 'tis the Two Tables. I read it in Print t'other day, in a very good Book, that as sure as thou art alive now, the Bishops in Harry the 8th. made the Ten Commandments.

Citt. Why that was the Reason, Bumpkin, when the Lords and Commons put down Bishops, they put down the Ten Commandments too; and made New ones of their Own. And dost not thou take notice that they put down the Lords Prayer too, because 'twas akin to the Popish Pater-Noster? and then for the Creed, they cast it quite out of the Directory.

Bum. Now as thou lay'st it down to me, the Case is as clear as Crystal. And yet when I'm by my self sometime, I'm so afraid me thinks of being Damn'd.

Citt. What for, ye Fop you?

Bum. Why for Swearing, Lying, Dissembling, Cheating, Betraying, Defaming, and the like.

Citt. Put it at worst, do not you know that every man must have his Dose of Iniquity? And that what you take out in One Way you abate for in another, as in Prophaning, Whoring, Drunken, and so forth. Suppose you should see POYSON set in Capital

The Brethren
are only for
Profitable
sns.

tal Letters, upon seven Vials; in a *Laboratory*; twere a madnes I know, for any man to venture his Life upon 'um, without a *Taster*. But having before your eyes so many Instances, of men, that by drinking of these Poysonous Liquors; out of a *Consumptive*, *Half-starv'd*, and *Heart-broken* Condition, grow *Merry*, *Fat*, and *Lusty*, would not you venture too? Imagine These *Seven Waters* to be the *Seven Deadly Sins*, and then make your Application.

Bum. Nay the *Cafe* is plain enough, and I cannot see why that should be a Poyson to me, that's a Preservative to Another: Only our Adversaries twist us with Objections of Law forsooth, and Religion.

Citt. Wherefore the Discipline of the Late Times sav'd a great deal of puzzle. Mr. Prynn sent His Clients to Mr. *Cafe* for Religion; and Mr. *Cafe* in requital, sent His to Mr. *Prynn* for Law; which kept up a Concord among the Well-affected. But your Lesson in both these Cafes, falls into a very narrow compass.

Bum. Pray'e let it be Plain that I may Understand it; and in Short that I may Remember it.

Three Positions.

Citt. Keep close only to these Three Positions: First, that the King is One of the Three Estates; Secondly, that the Sovereign Power is in the People; and Thirdly, that it is better to obey God, than Man. These Fundamentals will serve to guide ye in almost any Dispute upon this Matter, that can occur to you.

Bum. But what becomes of me, if my Adversaries should turn the question another way?

Citt. I'le fortifie you there too. And let me tell you that he'll have much ado to keep himself Clear of one of these two Rocks: Either of Dashing upon the Plot, or upon the Liberty of the Subject. As for Example.

L'Estrange Confuted.

There's L'Estrange as wary a Dog perhaps as ever pist; and yet ye shall see how we have hamper'd Him. I write the thing my self, ye must know, though it comes out in the Name of the Authors of the Weekly Pacquet of Advice from Rome. 'Tis Dedicated to Both Houses of Parliament; and Design'd just for the 26th of January: So that if the Parliament had Set, there would have been means us'd to have had him Question'd for't.

Bum. Gad, I know where ye are now. 'Tis in the Preface to the History of the Damnable Popish Plot,

Citt.

Citt. Ay, that's it. Ple give ye First, the *Words* in't that concern L'Eſtrange, and you fhall Then fee the *Writings* of His that I have reflected upon.

Bum. Ob, 'Tis a devillish witty thing, Citt; I have ſeen it. Me-thinks the Rogue ſhould hang himſelf out of the way: Ple go to Man's Coffe-Houſe and ſee how he looks on't.

Citt. No, no, Pox on him; he's an Impudent Cur; nothing leſs than a Pillory will put him out of Countenance. This Toad was in Newgate, I know not how long; and yet he'l take no warning.

Bum. You muſt conſider, Citt, that he writes for Money; O my Soul, they ſay, the Bifhops have given him five hundred Gui-nes: But pre'thee Citt, haſt not thou ſeen the Anſwer to the Appeal, Expounded?

Citt. Yes but I ha' not read it.

Bum. Why then take it from me, Citt, 'tis one of the ſhrewdeſt Pieces that ever came in Print. L'Eſtrange, you muſt know wrote an Anſwer to the Appeal.

Citt. We've a ſweet Government the while, that any man ſhould dare to fall foul upon That Appeal.

Bum. Well, but fo it is; and Another has written Notes upon Him: You can't imagine, Citt, how he winds him about's Finger; And calls him Fidler, Impudent, Clod-pate; and proves him to be a Jeſuit, and a Papift as plain as the Nose of a Mans Face: he ſhews ye how he accuſes the Kings Evidence; and that he is in Both Plots, in I know not how many places.

Citt. I have knowned the man a great while; and let me tell Citt. drawing ye in Private, I am to draw up Articles againſt him. But I have up Articles. been fo buſie about my Lord Chief Justices Articles, and Other Ar-ticles againſt a Great Woman, that lay upon my hand, that I could not get leisuſe; and yet I ſhould have met with him long er'e This too, for all that, but that the Committee Sits fo curſedly Late: And then they have cut me out ſuch a deal of work about the Succession. Well I heard a great Lord ſay, that That History of his deſeru'd to be burnt by the hand of the Common Hang-man.

Bum. Bravely ſaid, Citt, I faith: who knows but we two may come to be Pillars of the Nation? Thou ſhall ſtand up for the City, and I for the Countrey.

Enter Trueman out of a Closet.

Enter Trueman.

Citt. Trepan'd, by the Lord, in our own way.

Trueman. Nay hold, my Masters ; we'll have no flinching. Sit down, ye had best, without putting me to the Trouble of a Constable.

Citt. Why we have said nothing, Sir, that we care who hears; but because you seem to be a Civil Gentleman, my Service to you, Sir.

Bum. Ay, Sir ; and if you'll be pleas'd to sit down and Chirp over a Pot of Ale as we do, y're welcome.

Tru. Very good ; And You are the Representative (forsooth) of the City, and You of the Countrey. Two of the Pillars of the Nation, with a Horse-Pox ; a man would not let down his Breeches in a House of Office that had but Two such Supporters. Do not I know you, Citt, to be a little Grub-street Infect, that but t'other day scribbled Handy-dandy for some Eighteen Pence a Job, Pro and Con, and glad on't ? And now, as it pleases the Stars, you are advanc'd from the Obort, the Miscarriage, I mean, of a Cause-splitter, to a Drawer-up of Articles : And for your skill in Counterfeiting Hands, preferr'd to be a Sollicitor for Fob'd Petitions : You'll do the Bishop's busness, and you'll do the Duke's busness ; And who but You, to tell the King when he shall make War, or Peace ; call Parliaments, and whom to Commit, and whom to let go : And then in your Fuddle up comes all ; what such a Lord told you, and what you told Him ; and all this Pudder against your Conscience too, even by your own Confession.

Citt, Ye're very much Mis-inform'd of Me Sir.

Tru. Come, I know ye too well to be mistaken in you ; and for your part, Bumpkin, I look upon you only as a simple Fellow drawn in.

Bumpkin's Account of himself.

Bum. Not so simple neither, it may be, as you take me for. I was a Justices Clerk in the Countrey, till the busness of the Petitions ; and my Master was an Honest Gentleman too, though he's now put out of Commission : and to shew ye that I am none of your simple Fellows (do ye mark) if ye have a mind to Dispute upon Three Points, I'm for you. First, the King is One of the Three Estates ; Secondly,

the

the Sovereign Power is in the People. And Thirdly, Tis better to Obey God than Man.

Citt. Always provided, *Bumpkin*, that the Gentleman take no advantage of what's spoken in Discourse.

Tru. No, there's my hand I will not; and Now let's fall to work. If the King of *England* be One of the *Three Estates*, then the *Lords* and *Commons* are two *Thirds* of the King of *England*.

Bum. Oh Pox, you've a mind to put a Sham upon the Plot, I *Bumpkin's* way of Argu-

ment.
Tru. Nay, if y're thereabouts:— If the *Sovereignty* be in the *People*, why does not the *Law* run in the Name of our *Sovereign Lords* the *People*?

Bum. This is a mere Jesuitical Trick, to disparage the Kings Witnesses; for They are part of the *People*. Now do you take up the Cudgels, Citt.

Tru. Do so, and we'll make it a short business, and let's have no shifting.

Now to shew ye that I gave good heed to your Discourse, I'll run over the Heads of it as you deliver'd them. First, for Committees, and Grand-Committees, what are they compounded of, but Republicans and Separatists, a Medly of People Disaffected both to *Church* and *State*? This you cannot deny; and that they would not suffer any man otherwise affected, to mingle with them. Now beside the *Scandal*, and *Ill Example* of such *Irregular Conventions*, whoever considers their *Principles*, may reasonably conclude upon their *Designs*: For they are wiser, I hope then to lay their Heads together to destroy themselves.

The Compo-
sition of the
Committees.

Citt. But it is hard, if *Protestants* may not meet as well as Other People.

Tru. Ye, *Protestants* may meet, but not in the quality of *Conspirators*, no more than *Conspirators*, may meet under the Cloak, and Colour of *Protestants*. The intent of the *Meeting* is matter of *State*, and you turn it off, to a point of *Religion*.

Citt. But it is not matter of *Religion* to joyn in a *Petition* for the meeting of a *Parliament*, to bring *Malefactors* to a *Trial*, and to extirpate *Popery*.

Tru. Such a Petition as you Instance in, is in the appearance What Petition of it, not only *Lawful*, but *Commendable*; But then it must be ^{ons warrantable} promoted by *Lawful Means*, and under *Decent Circumstances*. ^{not,} 'Tis

'Tis a good thing to Preach, or Catechise; but it is not for a Lay-man presently to pluck the Parson out of the Desk, or Pulpit, that he himself may do the Office. It is a good thing to execute Justice; but yet a Private man must not invade the Judgment-Seat, though it were to pass even the most Righteous Sentence.

Cit. The King may chuse whether he'll Grant or no; So that without invading His Right we only claim the Liberty of Presenting the Request.

No Petition
to be pres'd
after Prohi-
bition.

Tru. That may be well enough at First; but still, after One Refusal, and That with a Publick Interdict on the Neck on't, forbidding the pursuance of it; such a Petition is not by any means to be Repeated. *First*, out of Respect to Regal Authority. *Secondly*, as the King is the Sole Judge of the matter: *Thirdly*, upon the Importance, it is not so properly Desiring of a thing, as Tugging for it: *Fourthly*, It tends many ways to the Dimunition of His Majesties Honour, in case it be Obtain'd; For it implies, either Levity, or Fear: or (to make the best on't) the King confers the Obligation, and the Heads of the Petition receive the Thanks. Now add to all this, this suborning of Subscriptions, and the Inflaming of Parties, what can be more Undutiful or Dangerous?

Cit. But do not you find many Honest and Considerable men concern'd in these Petitions.

The Nation
Poison'd with
False Prin-
ciples.

Tru. Yes, in several of them I do; and the main Reason is This. There's no man under Five and Fifty, at Least, that is able to give any Account of the Design, and Effects of this way of Petitioning in Forty and Forty One, but by Hear-say: So that This Nation proceeds mostly upon the Maxims, and Politiques, which that Republican Humour deliver'd over to us: But yet let the Thing, or the Manner of it be as it will; Those that Disarm'd, and Turn'd back the Kentish Petitioners at London-Bridge: Those that Wounded and Murdered the Surrey-Petitioners in the Palace Yard, only for desiring a Peace, and in order to the Preservation of His late Majesty: Those People methinks, that were so Out-ragious Against those Petitions (and several others of the same kind,) should not have the Face now to be so Violent, for This. And whoever examines the present Roll, will find the Old Republicans to be the Ring-Leaders.

This C. 1711
SIXTEEN AND
EIGHTY EIGHT
Badw. Ann. 111
100

Bum. Really, *Cit.* the man speaks Reason.

Tru. Consider then the Mean ways ye have of advancing your
Preten-

Pretensions, by *Falshood*, and *Scandals*, to disappoint Honest The mean men of *Elections*; The use ye make of the most Servile Instruments, to promote your Ends; your fawning Methods of Popularity toward the *Rabble*; your ways of undermining the Government of the City, as well as of the Nation; your worse than Jesuicall Evasions in matter of Conscience; your Nonsensical *Salvo's*, and Expositions of Christian Liberty; your putting out the Church of Englands Colours, and calling your selves Protestants, when you are effectually no better than *Algerines*, and Pyrating even upon Christianity it self; your beating of the Wood, in the History of our most Seditious Times, to start Presidents and Records in favour of your own disloyal Purposes. The Pharisaical Distinguishing of your selves from the Profane (as you are pleas'd to stile others,) even in your Dress, Tone, Language, &c. Your uncharitable Bitterness of Spirit; your lying in wait for Blood; and laying of Snares for the *Unwary* and the *Innocent*; and still vouching an Inspiration for all your Wickedness; your gathering of all Winds toward the raising of a Storm; Your Unity in Opposition, and in nothing Else: your Clamors, and Invectives against Priests and Jesuits, when it is the Church of England yet, that feels the Last Effect of your Sacrilegious Rage. 'Tis not so much the Officers of the Church, and State, that are Popishly affected, but the Offices Themselves; and those in the first place (as you chuse your Sins too) that are most Beneficial. To say nothing of your wild Impostures upon the multitude.—

Citt. Now you talk of *Impostures*, what do you think of L'Estrange's *History of the PLOT*, and his *Answer to the APPEAL*? Whether are Those Pamphlets, *Impostures* upon the *Multitude*, or Not?

Tru. You were saying e'en now, That then *History of the Damnable Popish Plot* was of your Writing; Answer me That Question First; was it so or not?

Citt. No, it was not of my Writing; it was done by a Protestant Club?

Tru. Why then let me tell ye, if a man may believe the Preface to That Club-History: or the Notes upon the *Answer to the Appeal*, (for I have read them all:) L'Estrange's Pamphlets are great abuses upon the People: but if you had the Books about ye, the matter were easily cleared, by comparing them.

'Tis a good thing to Preach, or Carechise; but it is not for a Layman presently to pluck the Parson out of the Desk, or Pulpit, that he himself may do the Office. It is a good thing to execute Justice; but yet a Private man must not invade the Judgment-Sear, though it were to pass even the most Righteous Sentence.

Cit. The King may chuse whether he'll Grant or no; So that without invading *His Right* we only claim the *Liberty* of Presenting the *Request*.

Tru. That may be well enough at *First*; but still, after *One Refusal*, and That with a *Pubick Interdict* on the Neck on't, forbidding the pursuance of it; such a *Petition* is not by any means to be *Repeated*. *First*, out of *Respect to Regal Authority*. *Secondly*, as the *King* is the *Sole Judge* of the matter: *Thirdly*, upon the *Importunity*, it is not so properly *Desiring* of a thing, as *Tugging* for it: *Fourthly*, It tends many ways to the *Dimunition* of His Majesties Honour, in case it be Obtain'd; For it implies, either *Levity*, or *Fear*: or (to make the best on't) the *King* confers the *Obligation*, and the *Heads of the Petition* receive the *Thanks*. Now add to all this, this *suborning* of *Subscriptions*, and the *Inflaming* of *Parties*; what can be more *Undaizing* or *Dangerous*?

Cut. But do not you find many Honest and Considerable men concern'd in these Petitions.

Tru. Yes, in several of them I do ; and the main Reason is This. There's no man under Five and Fifty, at Least, that is able to give any Account of the *Design*, and *Effects* of this way of Petitioning in Forty and Forty One, but by *Hear-say* : So that This Nation proceeds mostly upon the *Maxims*, and *Politiques*, which that *Republican* Humour deliver'd over to us : But yet let the *Thing*, or the *Manner* of it be as it will; Those that *Dis-arm'd*, and *Turn'd* back the *Kentish Petitioners* at *London-Bridge*; Those that *Wounded* and *Murthered* the *Surrey-Petitioners* in the *Palace-Yard*, only for desiring a *Peace*, and in order to the *Preservation* of His late *Majesty*: Those People methinks, that were so *Out-ragious* *Against* those *Petitions* (and several others of the same kind), should not have the Face now to be so *Violent*, for This. And whoever examines the present *Roll*, will find the Old *Republicans* to be the *Rino-Leaders*.

Bum. Really, Crit, the man speaks Reason.
Tim. Consider then the *Mean* ways we have of advancing you-

Tr. Consider then the *mean ways* ye have of advancing you-
Preten-

Pretensions, by *Falshood*, and *Scandals*, to disappoint Honest men of *Elections*; The use ye make of the most *Servile Instruments*, to promote your Ends; your *fawning Methods of Popularity* toward the *Rabble*; your ways of undermining the *Government of the City*, as well as of the *Nation*; your worse than *Jesuiscial Evasions* in matter of *Conscience*; your *Nonsensical Salvo's*, and *Expositions of Christian Liberty*; your putting out the *Church of England's Colours*, and calling your selves *Protestants*, when you are effectually no better than *Algerines*, and *Pyrating* even upon *Christianity it self*; your beating of the *Wood*, in the *History of our most Seditious Times*, to start *Presidents* and *Records* in favour of your own disloyal Purposes. The *Pharisaical Distinguishing* of your selves from the *Profane* (as you are pleasd to stile others,) even in your *Dress*, *Tone*, *Language*, &c. Your uncharitable *Bitternes* of *Spirit*; your *lying in wait for Blood*; and laying of *Snares* for the *Unwary* and the *Innocent*; and still vouching an *Inspiration* for all your *Wickednes*; your gathering of *all Winds* toward the raising of a *Storm*; Your *Unity in Opposition*, and in *nothing Else*: your *Clamors*, and *Invectives* against *Priests* and *Jesuits*, when it is the *Church of England* yet, that feels the *Last Effect* of your *Sacrilegious Rage*. 'Tis not so much the *Officers* of the *Church*, and *State*, that are *Popishly affected*, but the *Offices* *Themselves*; and those in the first place (as you chuse your *Sins* too) that are *most Beneficial*. To say nothing of your wild *Impostures* upon the *Multitude*.—

Citt. Now you talk of *Impostures*, what do you think of L'Estrange's *History of the PLOT*, and his *Answer to the APPEAL*? Whether are Those Pamphlets, *Impostures* upon the *Multitude*, or *Not*?

Tru. You were saying e'en now, That then *History of the Damnable Popish Plot* was of your Writing; Answer me That Question First; was it so or not?

Citt. No, it was not of my Writing; it was done by a *Protestant Club*?

Tru. Why then let me tell ye, if a man may believe the *Piece* to That *Club-History*: or the *Notes* upon the *Answer to the Appeal*, (for I have read them all:) L'Estrange's Pamphlets are great abuses upon the *People*: but if you had the Books about ye, the matter were easily cleared, by comparing them.

Citt. By good luck we have 'um all about us, that can any way concern this Question. And look ye here now.

Reflections upon L'Estrange.

First, He calls his Abridgement of the Trials, *The History of the Plot*, without mentioning one word of the Original Contrivance, the Preparatives, manner of Discovery, and other Remarkables essential to a History.

2. He omits Staly's and Reading's Trials, which yet sure had Relation to the Plot.

3. In his Epistle he seems to drown the Popish Plot with suggestions of an Imaginary One of the Protestants.

4. The amusing People with such Stories, is notoriously a Part of the Grand Popish Design.

5. Whereas he tells us, that not one Material Point is omitted, most Readers cannot find the substantial part of Mr. Bedloe's Evidence against Wakeman, (pag. 46. of the Trial) So much as hinted at : Not to mention the groſſ shuffles, and omissions in Page 77. and elsewhere.

6. He charges the Printed Trials (in his FREEBORN SUBJECT p. 15.) with many Groſſ Incoherencies, and very Material Mistakes ; yet Instances but One, and corrected too, as an Erratum.

7. When our Posterity shall urge these Trials for proof against Papists, how easily may the ſubtil Villains ſtop their mouths, by alledging from this Author that no heed is to be given to the ſaid Trials ; (being ſo publickly own'd by a Person of his Note, and late Qualification) to be guilty of ſo many, and ſuch very Material Mistakes.

The Foregoing
Reflecti-
ons Anſwer'd.

Tru. Obſerve here, First, L'Eſtrange expounds his History in the Title Page, by restraining it to the Charge and Defence of the Persons there mentioned : Beside that he calls it an Historical Abstract, and a Summary, in his Epifle.

2. Staly's Trial had no Relation at all to the Plot, and Reading was not Tri'd for his Life : and ſo not within the compafs of his Intention expref'd in the Preface.

3. The Epifle acknowledges a Detestable Plot, and a ConSPIraCY : but advises Moderation, and that the Rabble may not dictate Laws to Authority ; for that Licence was the Caufe of the Late Rebellion.

4. It was more than a Story, the Murther of the Late King, and the Subverſion of the Government, and the ſuppreſſing of theſe Necessary

Necessary Hints, and Cautions is notoriously a part of the *Grand Fanatical Design*.

4. In *L'Estranges History*, here *Page 79*, and *80*, there's every particular of Mr. Beddoes Evidence in Sir George Wakemans Trial, *Page 46*. with many other Passages over and above: whereas your *Damnable History* here *Page 295*, falls short at least by one half. And then for the *Shuffles* and *Omissions* reflected upon, *Page 77*. See *L'Estranges Words Page 88*. *The Lord Chief Justice* (fares he) *after some Remarks upon the Romish Principles, summed up the Evidence, and gave Directions to the Jury*: which is the substance of the *Page* cited in the *Preface*. Touching your *Elsewhere*, it is in plain *English*, *No-where*.

6. Look ye, here's more Jugling. He says *SEVERAL GROS'S INCOHERENCES*, and have you made them *MANY*: and then you have left out the *Parenthesis* (*especially in the Letter of them*,) Which varies the Case too. And I remember again, that the *Erratum* was supply'd after *L'Estrange* had *corrected* it: And sure it was a Gros's one too, to exposé a *Protestant Gentleman* for a *Papist*, *Nine times in two Pages*. I could shew you several other *Material Mistakes*, but one shall serve for all *Page 45.*) as I take it) of *Ireland's Trial*; which you will find charg'd upon the *Pres*, in *L'Estrange's History*, *Page 18*.

7. Pray'e mark me now: *L'Estrange* finds *Errors* of the *Pres* in the other *Trials*, and *Rectifies* them in his own: Now if Posterity shall find in the *Right*, that the other are *Wrong*, they are in no danger of being *milded* by the *One*, in what is *Corrected* by the *Other*: and if they do not read the *Right Copy* at all, there's no harm done to the Other, but they must take it as they find it. So that this *Remarque* is so far from *Disparaging the Proceedings*, that a greater Right can hardly be done to *Publick Justice* by a *Pamphlet*. But now let the *Epistle* speak for it self.

To the READER.

There has not been any point, perhaps, in the whole Tract of English Story, either so dangerous to be mistaken in, or so difficult, and yet so necessary to be understood, as the Mystery of this detestable Plot now in Agitation. (A Judgment for our Sins, augmented by our Follies.) But the World is so miserably divided betwixt some that will believe every thing, and others nothing, that not only Truth, but Christianity it self is almost lost between them; and no place left for Sobriety and Moderation. We are come to govern our selves by Dreams and Imaginations; We make every Coffee-house-Tale an Article of our Faith; and from Incredible Fables we raise invincible Arguments. A man must be fierce and violent to get the Reputation of being Well-affected; as if the calling of one another Damned Heretic, and Popish Dog, were the whole Sum of the Controversie. And what's all this, but the effect of a popular Licenser and Appeal? When every Mercenary Scribler shall take upon him to handle matters of Faith, and State; give Laws to Princes; and every Mechanick sit Judge upon the Government? Were not these the very Circumstances of the late Times? When the Religious Juglers from all Quarters fell in with the Rabble, and managed them as it were by a certain sleight of hand: The Rods were turned into Serpents on both sides, and the Multitude not able to say which was Aaron, and which the Escapist. Let us have a care of the same Incantation over again. Are we not under the protection of a Lawful Authority? Not was there ever any thing more narrowly sifted, or more vigorously discouraged than this Conspiracy. Reformation is the proper business of Government, and Council; but when it comes to work once at the wrong End, there is nothing to be expected from it but Tumult and Convulsion. A Legal and Effectual Provision against the danger of Romish Practises and Errors, will never serve their Turn, whose Quarrel is barely to the Name of Popery, without understanding the thing it self. And if there were not a Roman Catolick left in the Three Kingdoms, they would be never the better satisfied; for where they cannot find Popery, they will make it; nay, and be troubled too that they,

they could not find it. It is no new thing for a Popular Outcry, in the matter of Religion, to have a State-Faction in the Belly of it. The first late Clamour was against *Downright Popery*; and then came on *Papishly affected*; (that sweeps all.) The *Order of Bishops*, and the *Discipline of the Church* took their Turns next; and the next Blow was at the *Crown* it self; when every man was made a *Papist* that would not play the Knave and the Fool, for Company, with the Common People.

These things duly weighed, and considering the Ground of our present Distempers; the Compiler of this Abridgment reckoned that he could not do his Countrey-men a better Office, (than by laying before them the naked State of things) to give them at one view, a Prospect, both of the subject matter of their Apprehensions, and of the Vigilence, Zeal, and needful Severity of the Government on their behalf. To which end he hath here drawn up an *Historical Abstract* of the whole matter of Fact concerning those Persons who have hitherto been Tryed for their Lives, either upon the *Plot* it self, or in Relation to it: opposing Authentick Records to wandring Rumors, and delivering the *Truth* in all Simplicity. He hath not omitted any one material Point: There is not so much as one *Partial Stroke* in it; nor a Flourish, nor any thing but a bare and plain *Collection*, without any Tincture, either of Credulity or Passion. And it is brought into so narrow a Compas too, that it will ease the Readers *Head*, as well as his *Purse*, by clearing him of the puzzle of *Forms* and *Interlocutories*, that serve only to amuse and mislead a man by breaking the Order and confounding the Relative parts of the *Proceeding*.

Having this in Contemplation, and being at the same time possell of a most exact *Summary* of all Persons here in Question; this Reporter was only to cast an Extract of these Notes into a Method: especially finding, that upon comparing the substance of his own Papers, with the most warrantable Prints that have been published; his own *Abstract* proved to be not only every jot as *Correct*, but much more *Intelligible*; which being *short and full*, he thought might be useful, and find Credit in the World upon its own account, without need of a *Voucher*.

L'Estranges
Narrative
justified.

His Adversary
detected.

A bold and
fenceless Li-
bel.

L'Estrange
charg'd as a
Papist, by a
certain Le-
cturer.

The Ground
of his Accu-
sation.

Tru. You have now the whole matter before you; the Epistle, ye see, justifies it self: And then for the Narrative, I dare undertake he shall yield up the Catife, if you can but produce any One Material Point, which he hath either falsif'd, palliated, or omitted, in the whole Proceeding. But to be plain with you, *Citt.*, one of the Authors of your Preface is a Common Bitter, a Forger of Hand, a little Spy upon the Swan-in-Fish-street, a Hackney Sollicitor against both Church and State. You know this to be true, *Citt.*, and that I do not speak upon gues: So that Calumny and False Witnessing is the best part of that Authors Trade. And then the pretended History is a direct Arraignment of the Government. He takes up the King and Council, p. 381. reflects upon the Judges in the very contents, and elsewhere; he descants upon the Duke of York, in opposition to the express sense and declaration of the Bench, p. 145. and has the confidence yet to Dedicate this Galmaufry of audacious Slanders to the Two Houses of Parliament. There is little more in the whole, than what has been eaten and spew'd up again Thirty times over: and the entire work is only a Medley of Rags and Sotocisms, pick'd up out of Rubbish, and most suitably put together.

Citt. You may take his part as you please, but there's a Famous Lecturer charg'd him publickly for Popery, in his Answer to the Appeal; and for falling upon Dr. Lloyd.

Tru. He did so; but at the same time that Lecturer found no fault with the Appeal it self; and the best on't is, his Tongue's no more a Slander then his Pen: and whoever reads what he has written concerning the Late King, and the Episcopal Church, will think never the worse of L'Estrange for what he says. Now for the Reverend Dean of Bangor, I dare say, he never spake, or thought of him but with Veneration. Let me see the Book.

Look ye here, 'tis p. 18. in L'Estranges Impression, and 'tis p. 15. in this; and here's the Point: [Their Loyalty and good Service paid to the King (says the Appeller, speaking of the Papists) was meerly in their own Defence.] Now see L'Estrange's Reply upon it; If it lies (says he) as a Reproach upon them that they did not Serve the King out of Loyalty, that which they did, was yet better than not Serving him at all; and better in a bigger degree still, than Fighting against him. And a little after; It is worth the Observation, That not a man drew his Sword in the opposite Cause, who was

not a Known Separatist ; and that on the other side, not one Schismatick ever struck Stroke in the Kings Quarrel.

And now for your Notes upon his Answer, they are so silly that it were Ridiculous to Reply upon 'um [who knows (saies he) but the Regicides were Papists in disguise, p. 19.] And a deal of such senseless stuff; enough to turn a Bodies Stomach. And if you'd inform your self of his Malice; look ye here, p. 4. p. 9. and p. 33. how he Palliates, if not Justifies the late Rebellion, the Murther of the Arch-Bishop of St. Andrews, and the drawing of the Sword against the King.

Briefly, 'tis an *Insipid Bowling* piece of Foolery, from one end to the other. And it is not but that I highly approve of your Zeal for the Discovery of the Plot, and Suppressing of Popery; but we are not yet to trample upon Laws, and Publick Orders; for the attaining even of those Glorious Ends.

But now I think on't; deal freely with me; did you really go to the Registers ye speake of, to furnish Names for your Subscriptions?

Citt. No; That was but a *Flourish*; but all the Rest we Literally did.

Tru. Are not you Conscious to your selves of your Iniquities? A gross Cheat Who made You a Commissioner for the Town, or You for the County? But we are like to have a fine businels of it, when the Dregs of the People set up for the Representatives of the Nation; to the Dishonour of the most Considerable, and Sober Part of the Kingdom. Pre'thee Bumpkin; with thy Poles and Balricks, how shouldest thou come to understand the Ballance of Empires? who are Delinquents, and who not? the Right of Bishops' Votes? And You (forsooth) are to teach the King when to call a Parliament, and when to let it alone. And are not you a fine Fool i' th mean time, to drudge for the Faction that sets ye on, to be afterwards made a Slave for your pains?

And then for you Citt, with your *Mouldy Records*, your Lewd Practices, Co-ordinate Estates, and your Sovereign Power of the People. Do ces of the not I know all your Fallacies, your Shifts, and Hiding Holes? Faction. There's not one step you set, but I can trace you in't: You have your Spies upon all Libraries, as well as Conversations; your Agents for the procuring of old Manuscripts, and Records, and for the Falsifying of New Ones, to make them look like Old Ones. Nay, the Papers of State themselves had much ado to scape ye.

Those

Those that assert the just Rights of the Crown, you either Bury or Conceal ; only Publishing the *Proceedings of Seditious Times*, in Vindication of such Principles.

Against Co-ordination.

Citt. I must confess I take the Government to be *Co-ordinating*, and the King One of the *Three Estates*, with submission to be better inform'd.

Tru. If it be so, how comes it that that the House of Commons even in their most Popular Seasons, have still own'd the Crown of England to be Imperial ? How comes it that all our Laws are call'd the Kings Laws : all our Courts of Justice, his Majesties Courts, and all Publick Causes try'd in the Kings Name, and by the Authority of his Majesty ?

Citt. But have not the two Houses their share in the Legislative Power ?

Tru. You must distinguish betwixt the Consent and the Sanction ; the Preparatory Part is theirs, the Stamp is the King's : The Two Houses consent to a Bill, It is only a Bill, when it is presented, and it remains yet a Bill, even when the King has consented to it ; and in this common Consent, in order to a Law, the Two Houses may be said to share with his Majesty : but then the Fact, that superinduces an Authority, and is only and properly the Act of Legislation, is singly in the King. So that though they share in the Consent, they have no pretence at all to the Sanction : which is an Act of Authority, the other but of Agreement.

And yet again, admitting your Co-ordination ; First, every King runs the hazard of his Crown upon every Parliament he calls : For that third Estate lies at the Mercy of the other two : And further, 'tis a kind of Ringing the Changes with the Government, the King and Lords shall be uppermost One day, the King and Commons Another, and the Lords and Commons, the Third : For in this Scale of Constitution, whatsoever the One will not, the other Two may.

Citt. Well ; but Ours is a **MIXT** Government, and we are a Free People.

Tru. If ours be a *Mixt Government*, so as to any Popular Participation of Power with the King ; then it is not a *Monarchy* : (which is the Government *only of one*) but if you'll call it a *Qualifi'd Government*, so as to distinguish it from an *Absolute and Unlimited Government*, I'll agree with you. But let the Government be what it will, and where it will, let it do Right or Wrong, it is *Equally Unaccount-*

The Inconveniences of a Co-ordination supposed.

Of a Mixt Government and a Qualifi'd.

Unaccountable; for there lies no *Appeal* but to a *Superior*; and the *Supream* has none but *God himself*.

Cit. But if we be a *Free People*, have not *We* as much *Right* to our *Liberies*, as the King has to his *Crown*?

Tru. Yes, we have, but the King has this advantage of us, that we may forfeit our *Liberies*, but he cannot forfeit his *Crown*.

Cit. What if a *King* will Transgress all the *Laws of God and Man*, may not the *People* resume their *Trust*?

Tru. No, not unless you can produce an express *stipulation* to that *very purpose*. But let me shew you, First, the Error of taking that to be a *Trust* from the *People*, which in truth, is an *Ordinance of Providence*: For All *Power* is from *God*. And Secondly, the *Absurdity* of the *very Supposition*, even in the Case from *God*, of a *Trust* conferred by the *People*: If the *King* breaks his *Trust*, not from the *People*, the *People* *Resume* it: but who are these *People*? If a *Representative*, they are but *Trustees Themselves*, and may incur a *Forfeiture* too, by the same Argument. Where are we next then? For if it devolves to the *Loose Multitude of Individuals*, (which you will have to be the *Fountain of Power*) you are then in an *Anarchy*, without any Government at all; and there you must either continue in a *Dissociated State*, or else agree upon *Uniting* into some Form of *Regiment* or other; and whether it be *Monarchy*, *Aristocracy* or *Democracy*; It comes all to a Point: If you make the *Government accountable* upon every *Humour* of the *People*, it lapses again into a *Confusion*. To say nothing of Sovereignty of the *People* most Ridiculous.

Cit. But is there no *Fence* then against *Tyranny*?

Tru. Only Patience, unless you run into *Anarchy*, and then into that which you call *Tyranny* again; and so tread Eternally, that Circle of *Rigour* and *Confusion*. In fine, the Question is this, whether *People* had better run *certainly* into *Confusion* to avoid a *possible Tyranny*, or venture a *possible Tyranny* to avoid a *certain Confusion*?

Those that assert the just Rights of the Crown, you either *Bury* or *Conceal*; only Publishing the *Precedents of Sedulous Times*, in Vindication of such Principles.

Against Co-ordination.

Citt. I must confess I take the *Government* to be *Co-ordinate*, and the *King One of the Three Estates*, with submission to be better inform'd.

Tru. If it be so, how comes it that that the *House of Commons* even in their most Popular Seasons, have still own'd the Crown of *England* to be *Imperial*? How comes it that all our *Laws* are call'd the *Kings Laws*: all our *Courts of Justice*, his *Majesties Courts*, and all *Publick Causes* try'd in the *King's Name*, and by the *Authority* of his *Majesty*?

Citt. But have not the two *Houses* their share in the *Legislative Power*?

It is the Sanction makes the Law, not the Consent.

Tru. You must distinguish betwixt the *Consent* and the *Sanction*; the *Preparatory Part* is *there*, the *Stamp* is the *King's*: The Two Houses consent to a *Bill*, It is only a *Bill*, when it is *presented*, and it remains yet a *Bill*, even when the King has *consented* to it; and in this *common Consent*, in order to a *Law*, the Two Houses may be said to share with his *Majesty*: but then the *Fifth*, that superinduces an *Authority*, and is only and properly the *Act of Legislation*, is singly in the *King*. So that though they *share* in the *Consent*, they have no pretence at all to the *Sanction*: which is an *Act of Authority*, the other but of *Agreement*.

The Inconveniences of a Co-ordination supposed.

And yet again, admitting your *Co-ordination*; First, every King runs the hazard of his Crown upon every Parliament he calls: For that *third Estate* lies at the Mercy of the *other two*: And further, 'tis a kind of Ringing the Changes with the Government, the *King* and *Lords* shall be uppermost *One day*, the *King* and *Commons* *Another*, and the *Lords* and *Commons*, the *Third*: For in this Scale of Constitution, whatsoever the *One* will not, the *other Two* may.

Citt. Well; but Ours is a *MIXT Government*, and we are a *Free People*.

Of a Mixt Government and a Qualif'd.

Tru. If ours be a *Mixt Government*, so as to any *Popular Participation* of *Power* with the *King*; then it is not a *Monarchy*: (which is the *Government only of one*) but if you'll call it a *Qualif'd Government*, so as to distinguish it from an *Absolute and Unlimited Government*, I'll agree with you. But let the *Government* be what it will, and where it will, let it do *Right* or *Wrong*, it is *Equally Unaccount-*

Unaccountable; for there lies no *Appeal* but to a *Superior*; and the *Supream* has none but *God himself*.

Cit. But if we be a *Free People*, have not *We* as much *Right to our Liberties*, as the King has to his *Crown*?

Tru. Yes, we have, but the King has this advantage of us, that *we may forfeit our Liberties*, but *he cannot forfeit his Crown*.

Cit. What if a *King will Transgress all the Laws of God and Man*, may not the *People resume their Trust*?

Tru. No, not unless you can produce an *expres stipulation to that very purpose*. But let me shew you, *First*, the *Error* of taking that to be a *Trust from the People*, which in truth, is an *Ordinance of Providence*: For *All Power is from God*. And *Secondly*, the *Absurdity* of the very *Supposition*, even in the *Case of a Trust conferred by the People*: If the *King breaks his Trust*, the *People Rescme it*: but who are these *People*? If a *Representative*, they are but *Trustees Themselves*, and may incur a *Forfeiture* too, by the same Argument. Where are we next then? For if it devolves to the *Loose Multitude of Individuals*, (which you will have to be the *Fountain of Power*) you are then in an *Anarchy*, without any Government at all; and there you must either continue in a *Dissociated State*, or else agree upon *Uniting* into some Form of *Regiment* or other; and whether it be *Monarchy, Aristocracy or Democracy*; It comes all to a Point: If you make the *Government accountable* upon every *Humour* of the *People*, it lapses again into a *Confusion*. To lay nothing of *Sovereignty* of the *People* upon this *Account*, that they can never be so brought together, either to *Establish*, or to *Divorce* a *Government*, as to authorize it to be the *People's Alt.* For there must be, *First an Agreement to Meet and Consult*; *Secondly*, an *Agreement upon the Result of that Debate*; and any *one Dififerent spoils all*, where every *Individual* has an *Equal Right*: So that unless the *People* be all of the same mind, this *Supposition* will be found wholly *Impracticable and Idle*.

Cit. But is there no *Fence then against Tyranny*?

Tru. Only Patience, unless you run into *Anarchy*, and then into that which you call *Tyranny* again; and so tread Eternally, that Circle of *Rigour* and *Confusion*. In fine, the Question is this, whether *People* had better run *certainly* into *Confusion* to avoid a *possible Tyranny*, or venture a *possible Tyranny* to avoid a *certain Confusion*?

Citt. But where we find *Positive Laws* and *Provisions to fail us*, may we not in those Cases betake our selves to the *Laws of Nature and Self-Preservation*?

Tru. No, ye may not; for many Reasons. First, It makes Self-preservation is no Plea you Judges; not only when those Laws take place, but also for the People what they are. Secondly, the Government is dissolv'd, if Subjects may go off or on at pleasure. Thirdly, *Self-Preservation* is the Plea only of Individuals; and there can be no colour for the exposing of the Publick in favour of Particulars. What would ye think of a Common Seaman that in a Storm should throw the Steersman over-board, and set himself at the Helm? Or of a Soldier that should refuse a Dangerous Post for fear of being knock'd on the Head, when the whole Army depends upon the Maintaining of That Post.

Citt. Pray'e tell me what it is that you call Government, and how far it extends; for you were saying even now, that the Reason of all Government is alike.

Tru. Government is the Will and Power of a Multitude, united in some One Person, or More, for the Good and Safety of the Whole. You must not take it that all Governments are alike; but the Ratio of all Governments is the same in some Cases. As in the Instance of *Self-Preservation*; which is only Pleadable by the Supreme Magistrate, in Bar to all General Exceptions; for he is First, presumed in Reason, to be vested with all Powers necessary for the Defence and Protection of the Community: without which, his Authority is vain. He is, Secondly, Obliged in Duty to exert those Powers for the Common Good: And he is, Thirdly, entrusted with the Judgment of all Exigencies of State, be they greater or less, wherein the Publick Good may be concern'd. Now put the Case that the Magistrate should make a wrong Judgment of matters, and mis-employ those Powers, it were an infelicity in the Administration; but the Sacredness of Authority is still the same: And he is a Mad-man that plucks down his House because it rains in at the Window. And in case of the Magistrate, it is not so much *He* as *They*; for the King is (as I said before) the United Power and Will of the People. And so fare ye well.

What Government is.
Certain Privileges essential to Government.

THE END.

